M2590
Thursday Eve.
7/3/75

MR. NYLAND: For those who don't know, there is an article in the Warwick paper, Maybe it's the Bi-Centennial, I don't know, about the Barn. A nice little description, I think it comes out at the right time. The reproduction of the Barn is not any too good, but it's a newspaper. I think it will be helpful for the forth coming meeting of the Planning Board. That will be next week. A little more discussion, I hope that finally things will get settled.

So there are several possibilities now for the so-called lecture talks. The first one was last night. There will be another one Monday. There will be more announcements on the bullitan board. I think it will relieve the pressure on this Group. Maybe I'm wrong, because I'm not really going to select, tell the people when they can or should not come really. I know the reasons why they want to come. But I will prevent questions which have not the level that I feel they should have at this meeting. I will not answer them. I remember Ouspensky being very strict. He was sometimes a little too intellectual but he would listen to a question and then almost immediately he would say, that is no question. And then forget about it. I don't think I can be as cold blooded as that.

So, what will we do? I feel more and more that the accent is going to be on the group plans for crafts and a meeting and actually talking about the meaning of crafts as we see it. Different conditions here at the Barn as well as at Amity. We have to consider them, to see as the article indicates that we are practicing our religion daily. Very nice. I hope they'll come around and look at you. How does a person look like who is religious every day. (laughter) It would be difficult to define when religion is an inside manner. I came across

an older meeting, about the sixteen hundred series recently and I listened to it. I think it has in it a very good indication of what is really the religious background of what we are trying to do. Almost a justification for the name, Religious Development and as it were, a definition of what is God, and what do I understand about it and what do we understand about the application of spiritual life within one's own life and daily existence. It is worthwhile to go through some of those old meetings. And there are many and gradually I hope that in Firefly we can publish some of them. But for that we have to make some new arrangements, again the Printing Shop - I hope we can start that again. Thrift Shop is more or less open again, and different activities of the Barn have to be stimulated and those that do not seem to work out have to be stopped. We have to have a school meeting again. What to do with for the Fall with the children. And a variety of different things which have to do with you might call it the community as a whole. What should our attitude be and how can we work together in discussing things and not waiting for the last moment and to really feel that you are part of wanting to do something mutually, and for that you have to talk and not keep it until it is a little too late. Give people a chance to work with you if you have something to work with. And then be open, more and more, I've said before, the Lunches, discussions among yourselves. It comes. The small groups are fine. I wouldn't know they are improving but the fact is they keep on remaining in existence is a good indication and I'm very glad I don;t have so much time or I would almost say that I didn't realize going to the hospital took a little bit too much energy, that I must take care of my health until I sufficiently recooperate. It means also that I cannot see everybody who would like to phone me. Do it by little notes if you can. The time will come. We can talk about it. We can talk about a variety of different things at

the proper time. But in the meantime you must learn to stand on your own feet. And you have to have discussions among yousselves. Don't always be dependent on my judgment or every once in a while I little bit of crying on my shoulder. It is not necessary When it can be, it can be. But when it isn't, it isn't. You have to realize that that is the condition of life. You cannot always make it the way you would like it. You have to take it as it happens to come and that applies to everybody. And that would apply to me also because if it doesn't happen to come in my life and maybe that won't come in your life either.. If for instance you would like to have a little talk. And My life also has its own requirements. I just want to explain it to you it is not that I'm unwilling, you know that. It's a matter of sometimes not being able to do it.

I hope you have thought about questions and Work and application abd continuation of what we talked about. The principle I said of a birthday which should become like a day of each day of the year, combining an attiutde of joy within oneself with that what is serious in the consideration of your future. Both have to be combined within a man so that he can then as it were turn to one and to the other. If you're living in between and give to one and the other whatever amounts are necessary for the maintenance, it's much easier in that state of equilibrium to go to a little extreme in joy or a little extreme in seriousness. But when you are living in one too much and it is difficult to go over into the other and this is the balance you have to reach. I f you cann. It is not that difficult. All you have to do is to keep it in mind, to really see that it is something that would help you because it will mean in your ordinary daily task and whatever you have to do in ordinary life very good to apply it to see how joyful you can be in what you're supposed to do and not antegonistic or rebellious. At the

same time the seriousness which is in the attempt of doing it well with that what you are and if possible part of your spiritual life to enter into ordinary activities and then you will become more and more the kind of a man I think that one ought to become, harmonious and conscientious and conscious. So what have you with questions maybe that you can talk about.

Frank Conaway: Mr. Nyland.

MR. NYLAND: Yeah.

Frank: It's Frank Conaway.

MR. NYLAND: It's the third time.?

Frank: Yes sir.

MR. NYLAND: Then we wait. Let someone else from the , alright.

Jerry Prince: Mr. Nyland?

MR. NYLAND: Yah.

Jerry: I've been experiencing a little bit of what you were just talking about. Finding myself in heaviness and also not being able to accept that and realizing I need to try to find joy and lightness in as much as I was able to do, and well, I found that very difficult. For little bits I could make that effort to do that. But....

MR. NYLAND: How do you go about it, Jerry? You discover yourself one state or the other and you feel you have to have a little bit more of a mixture. What do you do?

Jerry: It's, the heaviness seems to be an unwillingness to do what I have to do and a desire to hold back and to give out as little energy as I have to and what I try to do is give more than enough energy to do what's given to be done, and some . . .

MR. NYLAND: Wait a minute. Is that what's given to be done, is it something you want to do?

Jerry: It's something that at times I want to do but, I think because of the heaviness or because of my negativinty or something that gets in me

I really!
I can't touch the part of me that wanted to do it.

ME. NYLAND: How does the heaviness get in? Do you see it coming? You see, everybody is moody at certain times. Some a little more than others I think, dependent on type. But all of us know these kind of conditions that you become a little bit heavy thoughtfull, or that you are considering something that happened that you didn't like, or that there was not enough appreciation of yourself or recognition of what you have done. Things of that kind. They are rather small because really they don't amount to so much that you could overcome them quite easily if you had a certain key to it.

Jerry: Well the key, the key I think is acceptance. It's Work.

MR. NYLAND: Well, it would be but sometimes the mood is so heavy that it is difficult to accept it because there is so little to accept it with.

Jerry: Yes.

MR. NYLAND: I think in those conditions you have to take something in ordinary life that helps you to conteract that kind of a heavy state Could youat such a time do somthing that you want to do or simply if you walk around and say this is going to really take the the heaviness away from me because I displace the point of gravity of where I'm living. Heaviness is not dispelled by just sitting and thinking about it, or ~~just~~ giving in to the mood.

Jerry: No I found it helped to be as active as I could be.

MR. NYLAND: Yah, even if it is small. Even if it is just walking up and down. But that's why I say, if you see it coming you must prevent it from even getting hold of you. It's like a mosquito, you know, you want to get out of the way. You do not want it to bite you. So you have to be alett to that what perhaps might be coming. You know yourself well enough that it does come every once in a while a little too heavy for a certain reason and not necessarily they have no cause. I think it's quite possible there's a reason for it. But I don't want to be eaten up by it. You know it's like swimming. You go in a little bit

and you put your head under the water, but you come up again because you keep, with your arms, you keep on wimming and your feet and you push the water away. So the water that really would drown you, you push away by your feet and your hands. That's the pucture I usually have of a person who becomes active in ordinary life is using whatever in ordin ary life is given to which is he reacts, he is using it for his purpose, it's not going to eat him up. He is going to eat it.

Jerry: Yep. At times that was my attempt.

MR. NYLAND: That's right. I think it's right even if at times it may not work, it simply means that at that time somethigg else is not strong enough as yet to overcome it, but one continues to do it and in that kind of a practice you will be able to reestablish an equilibrium pretty soon again. It doesn't exclude that at times you can be quite heavy and you want it intentionally to stay that way. As though certain thoughts that are very serious and you have to consider that. I think a person is allowed to stay in that state until he has enough pondered about it and then has come to some conclusions. But there is also a danger that if you do that that you do it a little too long. The heaviness sometimes becomes an indulgence and I think that at that point where you know that it's indulgence, that is where it becomes selfish. That then you have to draw the line. Say that's enough Jerry Talk to yourself like taht. Seeing the things that affect you and what naturally is having an influence on you in some way or other. Allow it and see where it goes. You can you won't lose yourself that easily. But if it goes the same road as you already know, with which you are familiar, then you say at a certain point, it's enough now, I stop it. You know it's like a person who talks too much in an ordinary social meeting. They are not stopped. He has to say this and that and has to praise himself and to indicate how wonderful he is and whatever it is before you know it, everybody is not listening to him anymore. Maybe that is a good indication for him to stop.

Because he realizes it. At the same time a good arguement that you have with someone else, it's very good if you stop just before you could give the coup de gra to the other. It is wonderful. You must consider you body much more like an instrument.

Jerry: That's, that's what I've been coming to

MR. NYLAND: Yah.

Jerry: But at the present time it's a rather clumsy one.

MR. NYLAND: It's alright. It's alright. Maybe a little too heavy. Take it lightly, Jerry and use the time that you are actually light for storing that kind of food away so that you can eat it at the time you need it. I think one builds up resevoirs within oneself, things that have become available. It is like an inventory. It is difficult sometimes to classify it and for that reasonyou may not be able to find it. ~~But~~ So you know you have it, but it's hidden somewhere. But I think if one starts to become a little neat about that what is one's own, whatever you have as possession, that it can become available at a certain time ~~that~~ you really want it and ~~it's~~ thats not so difficult to find it when it is stored away in the right way. I think there's a great deal of lightness even let's say consisting of memory or certain thoughts that can come even in the midst of heaviness and then to latch onto. I'm talking about inner life, Jerry and not as yet acceptance because ~~that's~~ acceptance sometimes is very difficult to take that heaviness because even if you accept it you don't know what to do with it.

Jerry: Yeah.

MR. NYLAND: You see it is alright to say yes, but then you are almost at the wall when you have a standstill and you can become quite conscious butthere is no further desire to walk.

Jerry: Yes, I know.

MR. NYLAND: So I must keep on with the momentum of ordinary life.

I have to keep busy with that what is unconscious in me. That will give me the chance because of that momentum of a certain amount of force which is already in motion. And it's much easier to apply something when when it is in motion instead of having to start it first and then going into motion. It takes much more gasoline starting a car and making it run as it is running. If one remains active for oneself and not tied down too much in the heaviness of a certain mood, one remains in a much more liquid condition and because of that you can really move in this way and that way without too much trouble but when youj go too far, again I say, if you see it coming don't let it go too far. Alright?

Jerry: Alright.

MR. NYLAND: Good-

It's not directly connected with Work, but it is again the tilling of the soil for yourself as a body to be used as a laboratory and a great deal of what this group should learn is how to use your laboratory, how to use your ordinary personality for the purposes of achieving something that is of a different kind , sot that the personality is really used as fodd for that kind of an aim. Much and much more than we do because even if every once in a while you have a flash in the pan of a recognition of consciousness, it doesn't last very much and there is memory but it hasto be made continuous and you have your body always with you. That is why the body is the instrument which can be helpful provided there is somebody who can actually govern it and use it. Otherwisee sometimes you get in a state in whichthere is a realization of consdiousness which of course happens and at a certain time you feel as if you're ~~getting~~ lifted away from this Earth and you know that there is something quite different when you are under the influence of listening to something that you have heard before, and it is lovely and you look in the eyes of a little child or of a kitten and you say what

is this of life and something starts to affect you and you know that you are really, at that time I call it awe in awe ~~of~~ for the aliveness of the life force itself without any particular form. You are affected by that. And in deep down within yourself something starts to function but you see there is very little that can use that kind of a state. Sometimes I've said, under LSD, you get into a higher state. There is nothing in you that can use it. And I remeber I once gave the answer If you can have LSD drug that would create an 'I', then it would be marvelous because then there is a master who can use the state which is of a higher nature. You see, link it up with that, the reason why there ought to be an 'I' is exactly that that 'I' is not subject to the changes of my ordinary life, but when that in my ordinary life there is perhaps ~~ax~~ accidentally or somehow or other fortunately a realization of that what is essential essence within myself, if that can be recognized by an'I' being present to me, then there is a contact. Otherwise the setting free of your ordinary Magnetic Center where will it go if it gets out of prison? It doesn't know which way to go. It is set free, assume it, ~~xxxxxx~~ for a moment. It goes back again to prison but there is nothing knowledgable around them that will indicate where it ought to go. But if there is an 'I', there is a recognition, as it were there is a shaking of hands or simply an exclanation of saying finaly. Then you gan go and do something with that. But you see it is not dependent ~~xxxxxx~~ then only on what you are within even if that is available It becomes dependent on something that is already preparing to meet you essentially. And that is the whole purpose of this 'I' being created as an objective something in the presence of God with you that then there is immediately something of a different nature than ordinary life will give on Earth. That has a spiritual value and the why you never get anywhere in the changing of the ordinary existence is because the crystallization processes are already so much that you really cannot counteract them not easily when they have gone too deep.You know how it is if you have a

habit of smoking cigarettes, how difficult is it to break the habit? You have to fight, you know it is extremely difficult unless you have a very severe aim for wanting to do it. Maybe it helps when the doctore tells you if you keep on smoking you will die in six months. That would be a good motivation but it's very difficult. And in ordinary life one doesn't have such motivation. But the motivation does come if there is something of a spiritual nature or like an aim, or like a vista, all you see is thepossibility of something to be accomplished. Then there is something in you that is recognized and also that what is there outside or within gradually coming within you recognizes that what is of the same caliber when it is set free then there is that kind of a combination. That's why I feel, you see that your personality has to be much more flexible in a variety of conditions of exposure and then at the same time remembering your aim because what are you doing it for - to become something that is different and not just a little bit more able, that is a little bit more flexible on Earth. Something that is of a different quality regarding what we call a Soul or God or whatever spiritual value you attach your own thoughts or your feeligns to. That should be the aim in your using yourself as a laboratory for experimentation. Put yourself in different kin d of conditions and see how you will react and then see what there is that you can use actually that time How much can you take fromit? I talk every once in a while now about eating your karma. Your karma is you in the manifestations and the different attributes and characteristics you have. That is your karma . And you have to use that what is the manifestation of yourself for a certain purpose by acknowledging it and eating it and digesting it and extracting from whatever is the experience that what can be helpful for your aim. In the first place the eating of the karma so that it can get out and you don't have to face it again. But for the second reason, extracting something from it that is of help to you tp develope

your personality and then to become something different. A laboratory is built for the purpose of experiementation. You can have a beautiful laboratory full of erlymeyers and pyrex glass and so forth, and a lot of bottles with chemicals and clean, but when there is no Work there is no use. I remeember once talking to a little joke. A Christian and a Jew having a talk together about heaven and each one of them had had a dream and the Christian said he was dreaming about the Jewish heaven and he said it was so noisy and so much this and that tand talk, talk, talk, and so forth- that was just horrible but. And the Jew said, interesting you know I dreamt about a Christian heaven He said everything was just perfect. So beautiful, so lovely, well painted, clean was there and nobody was in it. (laughter) You see, that is what I mean. By the utilization of your body, your personality. It has been given to you as an instrument, we saythat sometimes, but just plain sharpening a tool is not always enough. It is not adaptable to different conditions. But as a personality and becoming flexible and of course a little decrystallizing and not so stiff and not too heavy. It can move around and it can adapt itself to the conditons as they are. All you have to have is a chemist. That is your 'I' who is willing to see under what condtions this experiemntal laboratory can be filled with a great deal of experimentation and come to conclusions because all kind of things can take place in that laboratory. You can make yourself many times do certain things in conditions which of course are perhaps sometimes a little unforseen and maybe you don't want particularly that kind of a conditon and you shy away from it and logically because you have a little fear about it but you have to learn to find out what you are as a person and then the best test is to see how you will be in conditions where certain qualities of yourpersonality have to come to the forground or have to be used or where there must be a reaction in you even if you don't like

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You don't start with the difficulties right from the beginning. You start in the laboratory with the little test tube and a couple of little bottles ~~where~~ in where there is maybe some acid and may be some litmus paper. And you have some alkalai and the litmus paper turns red when there is some acid and blue when it is alkaline. That's a very simple experiment and I would say almost anybody can do it. And then you start to boil water and you put a thermometer in it add you see that it starts to boil ~~and~~ at huddred centegrade and the boiling is only a hundred when the bubbles come from the bottom of the erlymyer and go up to the top and become steam, and you notice these things, you see. In an experiment whenever you do it, you have to be very alett. You have to give attention to changes. Maybe a change in color. Maybe a change in the dexterity of a liquid or liquidification of that what is solid or whatever ~~it is that~~ takes place in the bubbling up, of ~~x~~ I say, certain vapors or that what happens, right when I pour in a reagent at the moment when you pour it in and then gradually starts to spread out or when you have a liquid that has to crystallize out, where it starts to make crystals first. The alertness, sometimes you have to be careful when you are engaged in something that may be a little dangerous that you have oxygen that has to be ~~xx~~ put into a certain combination of glassware to prevent certain other ~~xx~~ things taking place. You have to listen. ~~Xxxxxxxxxxxxx~~ very much like when you become a good driver of a car, you hear what takes place with the car ~~with~~ and the engine, and the wheeels and the sounds which are unusal and immediately you are alerted to the possibility that the car might blow up. This is what I mean that it is not free from, just everything goes. That you say I put this and this together and then it's ok. It's isn't, of course not. In chemistry there are many dangerous reactions. If you put water and sulphuric acid, it blows up. If you put sulphuric acid in water, it's alright. You have to know how, of course, it is always this know how. How to handle yourself. In the different conditions

of ordinary life, provided by other people. And your reactions to it and that what takes place within you. And you see yourself reacting and you say I don't like that because it doesn't make me feel at home or may make me feel uneasy and I don't want it. I don't want to dance and I stand and I become a wall flower. Or I dont think that so and so ought to have xxx that kind of a questioning attitude towards me. What is it his business to ask me how old I am. And things of that kin d, of course, small and also a little largein its nature. But at the same time the opportunity is there to find out what is that reaction of you and where are you touched and why do you dislike it and why don't you have within yourself a little bit more of a solidity so that if it is diffiuclt and someone xxxx starts to hurt you a little that you can withdraw and say at least within myself I have my little ivory tower and I don't want to come out until the hurt feelings have disappeared.

This is what I call this experimental period when we talk about after the participation. To put yourself in conditons which are unusual but are stillpossible within the framework of yourself, that you don't have to make anything new. All you have to do is make anew combination of that what you are already. And in that experimental hunting up people that you never would hunt up. Not having to have lunch with your enemy, but people you don't even know about and find out what they are or take a position and have a little authority and tell xxx people that perhaps this and that is better and don't swear in my presence, I don't like it or to have the strength of your character every once in awhile to say certain things which you know ought to be said. I say it many times in this group you're afraid. For what? To stand up for some principle that everybody could agree with and when we talk about it in a meeting like this you do agree because those are certain, let's call them ethical values or values of certain kind of morality and you will agree with it because really there is nothing to disagree but why can't you speak up at a certain time. I brought it up the other day that when some one runs into another

person's car, why can't you be there and be alert? Because what does it mean? You put yourself in a laboratory which is in uncongenial, in which you have to have a reaction and you don't like it, at the same time if your a good chemist you are going to find out what are the reactions in order to discover the value of a new product. And in that sense you see, life becomes synthetic - abuilding up a making something that doesn't exist as yet in order to find out what it would be if it could exist and what dkind of properties it would have. It's quite different from analysis. Even psychoanalysis. It's only a description ~~of~~ trying to understandigg what I am. I'm not interested in what I am, as long as I can use what I am. Then I will find out what I'm not. It's far better.

That is why I emphasise this question of experimetnation with people of a group because they will know that when you make something funny noises or so forth or when you babble a little bit and you go mumbling along so that ah there must be a person who's working on himself and you can get away with it.(laughter) But you see what I mean. There has to be a certain lightness and at the same time that kind of seriousness. Then youreally will produce the products, new worlds to conquer, new personality becoming indiviuality ultimatley and joy in heaven at such synthetic work can continue on Earth. Earth itself prevents it. Earthe is allowing analysis because it doesn't hurt. All it does is to break down a few things and Mother Nature is not interested in that because it happens all the time. But she's very much afraid of the building of something new because when that something new actually starts to exist, it might leave this Earth, and then it is not available anymore for the purposes of Mother Nature. Comparing it with what we are, when it is something ~~which~~ that we have to give up, most likely physical comfort or desiers of the body, we are against it. We like to stay every once in a while within one's own little house and not having to go out and not answering a telephone and simply being able to say, I'm not home. I don't take any messages because I'm sick. And maybe you're not.

But in any event you prevent different things to affect you. Things that could become different and then useful, but you don't believe in the usefullness . All you do, you look at the difficulty of making it and the danger that might be involved in that new somthing start to actually to take over. You see, the fight in the mind and having to become a different kind of functioning mental activity is exactly there is so much unconsiousness that they are not willing to give up their ordinary way of thinking and interfering with each other, and the different thoughts even if they dislike each other and produces tumultuous state and chaotic in the mind itself. It's all the same because they belong to the same family. Therefore it is not so different to keep on thinking and have conflicting thoughts, but the difficulty when somethigg starts to function differently and then perhaps of course will be, not perhaps, definitely will be considered as an enemy, animousity will be there, because of unknowness. You never can tell what that is going to do to us and I can see the group of thoughts and the processes getting together and say what is this newness that is coming in, starting to affect us already and what will it do to us ultimately. We are so nice and cosy. We understand each other. We have a little quarrell once in a while, but in general we are a very nice little family like a village and those things that don't belong gradually disappear but among us it is just nice and cosy, cosy.

This is what experimentation means. Allowance of an 'I' to be there and to practice. Like a doctor would come into a village and set up shop and hang out his shingle. You know he will have a hard time particularly when there are a couple of old doctors who are already in the village and have all the sick people to their own. And still it is like that. You can call it a new wind blowing through the village. A ndw wind starting within the mind becoming interested in different kind of functions

of usage of material which is now only used for one unconscious purpose and then putting it to use for a different purpose of consciousness and of course there is objection but if one weally wishes to see what is what, that is if there is within a person the living spirit of investigation like a scientific man wants to find out what is actually the possibility in store for him for mankind or for angels, or for Souls or for God himself he will never let up, because there is a burning desire in him to want to find out what is actually behind that what is the truth. If he thinks it is the truth and finds out it isn't. Then he says where is the truth, right in back of it. Maybe I didn't go far enough. Maybe I should continue, you know. Trying to find out what are other people. All the time sometimes thinking that he knows himself and you remember the philosopher, he was a German, unfortunately, on his death bed while he was dying, practically and he was a good philosopher and he got up and said meaning by that, on;y one and he fell back on the pillow and after a little more consideration of a philosophical nature he got up again he said Nein Kiener Eveb he himself didn't believe in himself anymore. This is I think is necessary. This questioning attitude. Not being satisfied with just preliminaries, but the wish to continue regardless of what you experience and to find out more and more about that what you don't know and in the beginning, you don't want to know but then when you finally find out how certain things are joined together then there is a certain kind of a, let's call it order established within it, and then your laboratory can become functional. It doesn't have to stay like that in orderly way. Every once in a while when you work and you make, make the workshop a little bit dirty and messy and you leave things around, it's alright. But you must clean up afterwards. Yah

Side Two:

The emphasis is now a little bit on the lecture and not on the talk

.s your talk? Where are your questions?

Ethel Hemsl: Mr. Nyland?

MR. NYLAND: Yah?

Ethel: It's Ethel.

MR. NYLAND: Yes, Ethel.

Ethel: I feel like I continue to stop or get stuck at the same point.

MR. NYLAND: You continue what?

Ethel: To stop at the same point, ~~that it~~ to get stuck

MR. NYLAND: Yah.

Ethel: One evenin g last week I sat down in a chair and I wanted to review that particular day in which I had really exposed myself, I felt, And I was thinking about myself and how I was and I hada desire, a desire to for an impartial friend at that time and something took place in my heart and I wanted to continue it and I remembered you having said once To change your activity at that time and I got up and started to walk but it was gone, and I couldn't bring it back.

MR. NYLAND: What was gone, Ethel?

Ethel: It's really hard to explain the experience.

MR. NYLAND: Yah.

Ethel: It was like a presence in my heart.That it. I felt like I wanted more, but

MR. NYLAND: Yah, I don't blame you. But you know when it's gone, it's gone. Sometimes it's a gift from God. Sometimes it's just a happening as a result of fortunate circumstances creating some. Sometimes it your openness at a certain time in which something can take place. So there are many different conditions really that help such a thing to exist and then when it is in existence the quality is not of this Earth. So if it could be maintained at the time before it would die or before it would leave, it might have a chance to continue to remain. But in most

It is something of such different kind of quality I would almost say that it doesn't feel at home and it knows it doesn't belong ~~them~~ there. The only reason it comes is to remind you that the possiblitu of an existence which could exist and then could be used by you for the wish to want to continue to work. You must always try to translate such an experience for yourself into a motivation. Not questioning why you expeeience it, you can say in gratitude, thank God it is there and I have something that is unusual. Of course I would like it to exist. to continue to exist. But I know also, I'm not that kind of a person who could allow it. I am unconscious. I am very, very much a personality only. And therefore, I cannot even ask that. Even when it does come I don't know myself ~~very~~ why ~~when~~ it does come and I'm surprised, at the same time having the experience I'm grateful. But then what will I do with the gratitude. To go back with whatever I now know, putting myself again and again on the road towards reaching a vista of a similar kind. If God appears once, I desire to see him again. I look around and he is gone. But then I say, I know where he is. And so I keep on walking.

Ethel: Thank you.

MR. NYLAND: Alright, Ethel.

Barry Jacobs: Mr. Nyland?

MR. NYLAND: Yah.

Barry: It's Barry Jacobs.

MR. NYLAND: Yah, Barry

Barry: ah

MR. NYLAND: Barry, I'm not so sure I want to answer you. You can ask a question, but this group is for people who are more and more in continued efforts of Work. You're much too far away at times and then you come once in awhile and thenyou stay away. That's not the kind of

Barry: Is that a measure of one's work, whether one comes or not?

MR. NYLAND: What?

Barry: Is that the measure of one's Work, whether he comes or not?

MR. NYLAND: Oh, no. It's not the measure of Work. That's why I say, you can ask.

Barry: Well, I don't, perhaps I won't ask.

MR. NYLAND: No, ~~it~~, I don't think you should Barry.

Barry: Alright.

MR. NYLAND: That's right. I require people in this group, as I said in the first one to have a feeling that they are in prison. That does not mean that they have a feeling thatthey don't, that the feeling that they cannot answer all their questions. Being in prison means actually being bound and if one doesn't have that, this group is not for them. There are other groups, thank God and one can go to them. There's All and Everything and there are also lots of tapes that one can listen to. That for me at the presnt time belongs to a past world. I've enterred into a new one because I feel it is necessary for me to do that.

What kind of questions are there now that are worthwhile?

Joe Berte: Mr. Nyland?

MR. NYLAND: Yah.

Joe: It's Joe Berte.

MR. NYLAND: Yah.

Joe: In making attempts today in trying to have impartiality introduced in my life, the results for me were I saw things that were unbecoming to me.

MR. NYLAND: Joe

Joe: Huh?

MR. NYLAND: ~~Joe~~, again that's not a question that belongs here. People who come here and ask questions have no further difficulty about the introduction of impartiality in their life, because they've done it time and time and time again. They know what it is about, they know the difficulty under certain conditions. But they have had an experience of impartiality already time

and time again. We go from that moment on further into a development of what is necessary for a person to grow up further. So this question is~~n't~~ not to be answered.

Joe: Ok, I'm not sure what you mean by that

MR. NYLAND: I think you do know what I mean.

Joe: I try to introduce impartiality into

MR. NYLAND: Yah.

Joe: But I waated to tell you the results and maybe you could lead me the right way if I was wrong.

MR. NYLAND: Impartiality when you once know what is meant, you apply it in any kind of an observation process whenever there is an 'I' observing you, im partiality is introduced and you know what is ~~ex~~ meant by impartiality so it is simply a question of the further application of such a rprinciple.

Joe: Ohm now I understand what you mean.

MR. NYLAND: You understand it?

Joe: Yeaa.

MR. NYLAND: Ok

I make it sharper. Otherwise we'll never get anywheres with this kind of a group and if we don't, I stop it. Don't forget I've done it many times. There have been so-called Firefly tapes, Twenty one of them I mentioned them, three series of seven. I had a very definite aim with them. It was too premature. After the first fourteen. I waited for a long time before I wanted another seven. Then I thought was necessary to finish it up and ~~so~~ I did. But I was disappointed. I had hoped that there was more. So, it is nothing ~~xxxxx~~ uausual for me to be dissappointed. But I don't want to continue trying to extract things from you when you are not going to give it. It's got to bubble over. When that isn't there no more meetings of this kind.

Elaine Knight: Mr. Nyland

MR. NYLAND: Yah.

Ealine: It's Elaine and I would like to go on from a point of a question that I asked two weeks ago and what I've tried to do from the point of view of your answer. If you remember, we talked about finally, in your answer about, rather than trying to broaden the base of my Work, to deepen it.

MR. NYLAND: Yah.

Elaine: And I've found that in attempting this, it was strange, but that it was like a return to a way that I had been Working and it meant to me an emotional, that deepening meant to me an emotional approach. Whether that was what you meant or not that is how I had to face it for myself. And it brought me closer to this question that's been a rather on going question now for quite some time. And that is, I find that when I make this attempt from a very emotional place which I can phrase now as a very deep wish that's

MR. NYLAND: Try, try to describe, what is it now when you say

Elaine: It's a going

MR. NYLAND: Do you try to do it from an emotional place.

Elaine: All I know is if I just make an attempt without thinking about it or attempting like an ABC or a clarity, that it's going

MR. NYLAND: Let me now

Elaine: Yes.

MR. NYLAND: But what is the attempt?

Elaine: It happens like clearing in myself and then a going inside of myself in which there is like an emotional experience of my being and as a result there is like a presence to me and a deepening of that emotional place inside of myself which sometimes can then come back out a little bit to the surface, but my question is that what I think has been confusing me is that with an aim and with a desire to become conscious for how I can understand that

...derstand this kind of an emotional life result that happens for me in relation to that kind of an aim and I think I get a ~~bit~~ little frightened that maybe it's not the direction I want to go in. I should be doing something else ahat I'm not doing in order to come to that kind of possiblity of consciousness.

MR. NYLAND: Can you get rid of the idea that you should do something else? You are what you are. You do it, whatever you are doing with as much intensity as you can. You do it as well as you can. At the same time there is something like love for doing what you are doing. Now don't think that you ought to be different because then you start to minimize the possiblity of an emotinal quantity of energy being there. Let the emotional energy simply engulf you. Yield to it if you like in the sense that youare wanting to go along with it and whatever it is. Almost dedicating yourself to that as an emotional state which will give you foryourself a solution constatntly hoping that and you don't get away from that idea. Don't try to break it down by thinking that you ought to be different. You are what you are in the presence of something that as it were comes from above and simply looks at you. That the producing of you, that what is made within you is an emotional state in the presence of that what is higher The only thought you have that perhaps you ~~can~~ should change is how can that what I am be known to that what is near me? You see, it reflects then on the question what am I in the presenceof that what ishigher. And so that I can start considering, what I am. Not changing. I keep on dedicating myself in the attempt I make to be in the presance of that what is higher and of a higher quality, myself bringing myself up to that possibility of being as well as I can, as simple as I can, as honest as I can in the presence of that, constantly considering myself wtihout criticing at the same time reducing myself to not anything wanting, that I don't want anything and just want to exist. And I do that with this emotional quality. You

understand that?

Elaine: Yes.

MR. NYLAND: It is like yielding. It is something that one experiences which is, isn't this beautiful? You're not going to define it. And you yourself don't want to be different. You just are at that time a little instrument in which certain energies are connected which then give you a certain state, a level of your being at that time. When you're not questioning it, but you say that means for me that there is something possible for me to live with and this I now want to use. I take in as much as I can. I store it away so that then when I'm in ordinary life, that is when I've lost this contact, I will still remember that there was something there available which I now can call on and then use for wanting to repeat it or to Work or to make an effort. Ultimately you will see you will yield to that what is you but brought up to the highest degree of possible development you can imagine. That for you becomes your God It's not an 'I' as we define an 'I'. It is much more as a semi God existing having a different quality, a little bit more free than ordinary mankind. At the same time living on Mount Olympus and not on Earth. So keep on going, Elaine Don't question it. Alright. You see what I mean?

Elaine: Yes I do, Mr. Nyland. Thank you

MR. NYLAND: Yah.

Manoucher Movlai: There is a question for a long time I have had from what you answered Elaine phrases all. In my experience there is a function in my brain which ewhen ever is functioning the quality of it is much more higher thatn whatever emotionally I experience. In the term of

MR. NYLAND: That is in the brain you say?

Manoucher: Yes. Now...

MR. NYLAND: What is the quality?

Manoucher: The quality is in the form of definite realization to my need to like it clears out many questions which some of it even wasn't

right in me.

MR. NYLAND: That ~~was~~ is a knowledge

Manoucher: Yes

MR. NYLAND: Or an insight.

Manoucher: Insight. And then what my question is, I do not how much I should direct my wish for those type of experience and how much to let in emotional quality which is a definite presence and I now at the present of that what exists the form of my befhavior is right. In otherwords is becoming, the way I behave. Now , there is not questioning, there is no answer within me though in the way I would like to lead my life. In other words does not communicate with my 'I'.

MR. NYLAND: ~~The~~ What doesn't?

Manoucher: The emotional presence.

MR. NYLAND: Yah.

Manoucher: So I don't know how to

MR. NYLAND: Manoucher, at such a time you have an insight in what might be possible and yousee for yourself that what is an aim which could be reached. You see it is right that in the mind itself there is such a clarity and a purity ~~that~~ at a certain time ~~at~~ in whch all obstacles drop away and the mind doesn't have to considerit and it's like really a description of a presence and you want to define it of how would heaven look like, how is God, how is God and it takes place in the brain of a man becausd it happens to function at that time in extremely sensitive but purified quality of the brain acting, that is functioning. It is quite different from an 'I'. It can give you an indication, this experience of what it might be in the future. An 'I' is used for the transaation of that what is in the future making it adaptable to the conditions of Earth. The emotions still belong to this earth and that is why they cannot make a contact with that what is experienced. ~~They~~ IT can only recognize

of it. It can make a contact with an 'I'. Because the 'I' is partly a result of your own attempt for objectivity and so therefore when you have an experience of that kind, I call it of a higher nature and a realization of the ultimate possibilities for a man when he could grow up and reach that, that then he returns as it were to the level where he can Work. He cannot live and he cannot Work in that high level He's got to know that he has tools that are necessary for the degree of his present unconsciousness. And He's not as yet allowed to use the tools of a much higher sensitivity. You see what I mean.

Manoucher: Yes.

MR. NYLAND: Yes. That is why be grateful for anykind of experience of that kind. And it should make one very silent. The sensitivity will produce the requirement as if you say to the multitude, don't talk, don't talk, don't talk. Something is going on in me. Don't disturb it. For then you see, when that has happened, then the influence on you has to be translated into the potentialities which can then become actual instead of potentiality which ultimately ~~can~~ could became actual. You see it.

Manoucher: yes, thank you.

Frank Conaway: Mr. Nyland?

MR. NYLAND: Yes.

Frank: It's Frank, again.

MR. NYLAND: Yes.

Frank: Last week you told me to speak tonight. I can wait if I should and

MR. NYLAND: No, no, no, no, no. Only you started off ~~hte~~ the and we'll break that no, go ahead.

Frank: I've been looking back over the last month or so to see what I've been doing in ~~xxx~~ response to the series of tasks that you've given me and certain thinkgs stand out above the other things. The processes that are going on with me right now ~~wre~~ are still fresh and I don't know how much

I can talk about it. But there have been some experiments, well Maybe I should talk about just one clear today

MR. NYLAND: Just a little more in detail

Frank: Ye sir, I've been involved in a new job, teaching and it's something that I used to do and now I'm doing it again. There's differences about it and the similarities and the situation has presented me with alot of opportunities for noticing myself and seeing myself in a way that ~~it~~ sort of sort of like an echo. That is I notice myself, I see myself as I am then and I see a taste of the past in that and I see differences and so forth and that often ~~when~~ while I'm in that kind of situation leads to Work, it often opens me up to the point where I can work whicle I'm talking to a student or while there's a break when people are Working around me and

MR. NYLAND: Good, as long as you have an opportunity to Work.

Frank: Yes sir. There was one time when I was critiquing some prints ~~which~~ that the students were showing me and there was something about it that was very like something I'd been involved in many times in the past. I began to notice myself looking at the prints ~~and~~ through that process knowing somthing about the person, beginning to talk

MR. NYLAND: Nah , no no let's stop it, huh? You are just describing ordinarylife.

Frank: Yes sir, I am but there was a point when that opened up and I was able to Work. There was definitely

MR. NYLAND: Yah, but so long ~~a~~ about way. You could already have started long before.

Frank: I had started before, but I was, I had lost it and in this situation there was an awareness of me sitting there with the words just coming out of me for some time.

MR. NYLAND: Frank, I ask you a question. I'm afraid that as soon as the

first word was out there was no more impartiality. I think you were caught and you probably remember a little bit but it doesn't sound to me as if actually you Worked for in the objective sense. It is a good description and an experience might remind you of Work but there was not Work enough It's certainly not a deepening we talked about before.

Frank: Now I am confused

MR. NYLAND: Yah, try to unravel it yourself. How much was there, what we simply say as a 'I' or a presence. How much was there as actual knowledge of yourself which you saw impartially. How much was there of an acceptance of that what you were. But so far it is description and having an experience in ordinary life. It's alright but the trying and you try it is not just yet a reality and if you start out by wanting to be aware while you start talking. Anyone whose honest, I'm sure loses it , right second or third word. It can come back and if the effort is made to wish to continue with it time and time again even in saying one sentence a brigning back this attempt, an 'I' observing continually seeing how much partiality there is and trying to make it impartial. Alright, all that is fine but not just an ordinary description of it, talking to a few people. Alright. If you want to keep it Frank, you have to come back to the principles of Work itself and deepen them, not deepening just a little emotional state Yeah, will we leave it?

Frank: Yes sir.

MR. NYLAND: Yeah, alright.

Judith Raiguel: Mr. Nyland?

MR. NYLAND: Yah.

Judith: It's Judith Raiguel.

MR. NYLAND: Yah.

Judith: When I stand up for a principle, it creates. It's like openning Pandora's box.

MR. NYLAND: Opennng what?

Judith: If I try to stand up for something that is

MR. NYLAND: Yeah, opening up what?

Judith: What?

Group: Pandoras box

MR. NYLAND: I see, I thought it was a bomb. It all depends how far you openit.

Judith: Well, I have absolutely no control of it.

MR. NYLAND: Now now you have to learn that Judith. You have to mix wisdom with tact. It's right, before you know it it is too far gone.

Judith: Yeah it's like all the hypocracy within me, all the arogance all the things I can't stand of myself it's like free country you know

MR. NYLAND: There's a question of something is a Pandora box opening up information about yourself that you don't like?

Judith: Yes definitely

MR. NYLAND: ~~Yah,~~ Well, alright so what, that's what you are.

Judith: Yes, but what I'm saying is I tend to drown in the reaction to it

MR. NYLAND: Yah.

Judith: Is this something that dies out after a while.

MR. NYLAND: Yah, that is self analysis, isn't tt. That's what I mentioned a little while ago. I keep onrunning around or churning in my head about this and that and the other relating to me and I'm a little critical, I don't like this and so forth. I see a variety of different things that I would almost sayis old hat. Work starts with the acdeptance of that that is the beginningof syathesis

Judith: Acceptance of that instead of churning.

MR. NYLAND: Constantly saying, this is what I am. This is my Pandora box

Judith: These reactions.

MR. NYLAND: Yah. That is your personality. That is the way you behave, the way you perform, the way you appear. That is the form your life is taking. No objection toit. Only saying that is it

Judith: It's not

MR. NYLAND: Huh?

Judith: It's not totallyinsane to just play into xx

MR. NYLsAND: Oh, no

Jddith: things like that and create that kind of a thing in you

MR. NYLAND: Oh, I think that sometimes that you try to hold it back, that is that you don't want to have to say all the time ~~that's~~ This is me because you start disliking it or you have a judgment. I think in such a case you try to close the box and then I think it might explode. I think it's very good to try to do that every once in xx while. Get rid of it, letting off steam. Also that I think belongs to a process of finding out knowledge about myself. If I'm volatile by nature why of course there is a great deal of steam that can be generated. But again itcan be acceptable because that is what I am on this Earth and I happento be that way. Now I want to use that waht I am for a different purpose. Then I say I synthesize that for something else. But it is necessary to keep on with the acceptance of that what the tool is. If the tool is to be sharpened, it has to be sharpened. But for the time being I say it's dull or it is stupid. In saying that, of cousse, I judge it. So it is not full xxxxxxxxxxx acceptance. But I want to get rid of this idea that it is going to overpower me. As soon as I say it is stupid, I become almost a slave to it almost as if I have no hope of getting rid of this stupidity but when I start to acdept it there is a chancebecause then I am on equal terms and then I can grow up and leave that what ismy stupidity for whatever it is. You see that reasoning?

Judith: I see the reasoning in the midst of what washappening. The reasoning is not, I can't apply it.

MR. NYLAND: Judith, start with very xxx small things and don't open the box as yet. Just little things of your own, ordinary ideosyncracies

and what you are quite familiar with, of which I'm sure you know already so much that you don't even have to talk about it and you don't want to justify them. They are there as part of your personality and simply start to accept them. That is the truth about me. And no further attention paid to it and just saying that. After a little while I think you will make a separation because, between the things that you can accept easier and those are the things which you do not wish to accept while you still have them wished as it ~~were~~ ought to be different. That form of self criticism has to be acknowledged first also as existing. With that belongs also to your type. Whatever that is that I describe myself to be ~~that~~ it goes in all different directions of the physical behavior, my feeling and my thinking. All of that makes me up or makes something that I call myself makes it as it is and I accept that. Including all kind of reasons why I wouldn't or why I thinkit ought to be different or the criticism that is connected wth it. But for the time being spend the time simply on behavior forms which are many times an expression of such a feeling and a thought and then that I can accept. It's much easier. Almost I would say when it is a result of a thogught or a feeling it becomes second hand and it's easier to accept it. I don't accept the source, but I accept only the result. That belongs to self study, Judith. There's no fear about it. A person is so or he is so and the sooner I come to that conclusion the less I have to think about it. Yah, is that alright?

Judith: Well, I don't know yet.

MR. NYLAND: You and I alll the time end up conversation like that And I hope there will be a meeting next week, Judith.

Yah, other questions. How much time have we, engineer.

: About ten minutes.

MR. NYLAND: Ten? Ten questions.

Barry Jacobs: Mr. Nyland.

MR. NYLAND: Yah.

Barry: It's Barry again

MR. NYLAND: Yes, Barry.

Barry: I'd just like to say that I do realize that I am in prison and that I've never quite forgotten that.

MR. NYLAND: Alright. Now have you a question about the prison?

Barry: No. I'll go along with your particular judgment.

MR. NYLAND: Ok Barry. It's alright. We will talk some more.

Barry: I hope so.

MR. NYLAND: You see where you are now, huh. If I want to be impartial about the level. You see, I don't think that there is not aliveness. I think there is enough. Only you have a little hesitancy and of course you are afraid that ~~taht~~ maybe what you are going to say won't be acceptable to me, because you may think it is the right kind of a question. The simpler you can make yourslf with having during the week ~~coming~~ Come up against certain tendencies or certain things whichn ~~are~~ were unknown and which you would like to understand a little better, the questoon ofheaviness or whatever it is or the Pandora box, such things That belong to you as a personality with which there is difficulty with placing it and what to do with it or how much is the power over you because it prevents you then at certain times quite definitely not to be ble to ~~wawt~~ even to think about Work. But you see when you are in a group like this then you have to be able to put Work, the wish for objectivity in the forground of your mind. It may be hiddent a little bit in the back part ~~afxxthe~~ where the ponderability is, but this time in a group you bring it to your forehead. It becomes formulated. That is where the questions have to come from. Become stimulated by something else as an experience. But the formulation of your question is definitely in your forehead and therfore it becomes an very ordinary natural phenomena to put things in words which relate to your life, and particularly when I say this, this group has to be much more free

more open. Now come on now tell now. What is it that you want.

Ron Hays: Mr. Nyland

MR. NYLAND: Yah.

Ron: It's Ron.

MR. NYLAND: Yah.

Ron: I want to say a little bit about what I tried to do and what I've been up against with what you gaive me as an answer last week. And I changed my conditions in the morning so that I would have time to Work. I Got up earlier. And there were certain mornings when I could work, I definetly made those kind of attempts which I could to Work in. And the mornings still remain difficult for me. I don't really know what it is and

MR. NYLAND: Difficult in what way, now?

Ron: For me the difficulty is overcoming my own physical tiredness and kind of groginess and then

MR. NYLAND: In the morning?

Ron: Well, that's where it's worst

MR. NY$AND: Are you tired in the morning?

Ron: I'm not alert and I'm not loose in the morning

MR. NYLAND: Well, how long does it take, a half an hour?

Ron: Maybe a half an hour.

MR. NYLAND: Well then don't work in half an hour, Work when you are alert.

Ron: It starts to get better. I had

MR. NYLAND: I hope

Ron: I had

MR. NYLAND: Cold shower

Ron: First of all I kind of get Alotof things happen I ran into. Ok, I wanta just stick to that.

MR. NYLAND, yeah, yeah now let's skip it. We're now after half an hour and more alert.

Ron: Ok, I'm now alert and I want to come to a place where I can Work and what I

MR. NYALND: Come on, you're Working, what is it?

Ron: Yeah, but the trouble is there's not a wish in me. What I was bringing up last week was that there were times, when I talked about special times the wish flowed out into me into an 'I' which ~~that~~ I felt was really much more capable of observing me in the direction of continuity and I can't, I've not been able to reach that yet in the morning.

MR. NYLAND: Ron, what do you think causes you to have a wish, if there is one?

Ron: What is seeing what I am and coming to conclusions about that and not

MR. NYLAND: What is the conclusion? You see what you are and what is the conclusion you reach?

Ron: The conclusion that I reach is that I am unconscious.

MR. NYLAND: That what?

Ron: That I'm unconscious.

MR. NYLAND: Oh, no. There has to be ajudgment.

Ron: Well, I don't like it

MR. NYLAND: Ah, that's better. Now we're getting somewhere because now your feeling gets involved. Do you really hate it. Do you hate the way you are unconscious? Do you see that unconscious state as a state ~~of~~ that belongs to a man, a man ought to be.

Ron: Yes,

MR. NYLAND: Hate it to your bones, Ron. Swear. Goddammitt, I'm such a stupid food.

Ron: I've done that and I did that yesterday

MR. NYLAND: Good. Good. Do it many times during the day whenever you happen to start out with a wish to Work. Start out by saying that you are a goddammed stupid fool. Mean it.

Ron: That's where

MR. NYLAND: Then Work.

n ...n't know, you know. I just turn myself into the thing that Judith was talking about.

MR. NYLAND: Oh, another, Another Pandora box.

Ron: I just, I just get so tangled up in the reaction

MR. NYLAND: Come on

Ron: I. My Nyland, I just ended up. Like I just get. I found I start to get into a whole reaction thing and I see that there's just. When I Before I asked my question last week I kniew that there were definite times when I had a strong wish and that wish could function as an 'I, and that was the 'I' that I wanted. And then this week, I kepp running into, like the wish is there and I can sense it underneath what I am and yet I'm, I'm, as an unconscious way that I am unconsciously seems to be hindering that wish and the 'I' is not there xxxxxx the way I want an 'I' to be.

MR. NYLAND: Now you're. How will you get it there then

Oh, God, do we have to

Ron: That's what I'm asking how , I mean. I can swear at maxx myself but ~~then~~ the thing that I kept ending up with was like reactions toward myself or toward the answer or

MR. NYLAND: Same answer as I gave Judith. Can you accept that, that what you are

Ron: I was trying to listen to you as you talked to her and like I said I want to accept it, I want to accept it and I then ended up with a reaction. I don't, that's what I have to do I could scream. And is that what I have to do?

MR. NYALND: Well, that's it Ron. It's xxxxxx either yes or no. Etther you are that way and you have to say that or you're not that way and then you can sayyou're not that way.

Ron: I am that way.

MR. NYLAND: Well, that's unfortunate to some extent. Still it's right Ron, were all that way. Don't think for a moment we're not.

we'll continue next week.

Ron: Should I. I want to continue with what you told me. That I have to sort of want that 'I'.

MR. NYLAND: Yah, but did you hear ~~that~~ This instrument and we are bound by the engineer.

Ron: Yeah.

MR. NYLAND: You heard it. We're already over it, aren't we?

: Almost.

MR. NYLAND: Yeah. So we stop and get in under the line Ron. Next week, it will keep won't it.

Ron: We'll I'm going

MR. NYLAND: I hope so you know

Ron: Yeah.

MR. NYALND: Alright. Have a good day tomorrow, but next week when you do meet again, please bring more questions. Think about it before if it would be allowable for yourself. It's your conscience that has to say and then bring it and bring it and bring it so that we can xxxxx.talk and not from my part, not too much of a xx lecture. Good night, everybody

Trans: Adeline Green 12/77
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